513

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STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

Medical Relief in Palampur Tahsil
By M. I. Balfour

The I. L. O. and Women Workers
By S. Keshoram, B.A., B.L.

The Madras Brothels Act

Revolution ?

The Lighter Side of an Irish Militant Suffragette's Experiences
By Mrs. Margaret E. Cousins, B. Mus.

Hindi स्त्रियों का उत्तरदायित्वा ।

Tamil நாட்டின் முன்னேற்றத்தில் நங்கையர் கடமை

Telugu భారతీయ భావి రాజ్యాంగమున స్త్రీలస్థానము

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WOMEN'S INDIAN ASSOCIATION

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OFFICIAL ORGAN:

Stri Dharma.

Editor: Dr. Muthulakshmi Reddi.
Headquarters: Pantheon Gardens, Egmore, Madras.

2

Women's Indian Association

27 JUL 1931

OBJECTS

To present to women their responsibilities as daughters of India.

To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

To secure the abolition of child-marriage and to raise the Age of Consent for married girls to sixteen.

To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious but non-sectarian basis.

CONTENTS

	Page.
Mrs. Brijlal Nehru	Frontispiece.
Notes and Comments	281
Medical Relief in Palampur Tahsil *By M. I. Balfour*	287
The I. L. O. and Women Workers *By S. Kesho Ram, B.A., B.L.*	290
The Madras Brothels Act	297
Revolution? *By G. Sumati*	302
Branch Reports	305
The Lighter Side of an Irish Militant Suffragette's Experiences *By Mrs. Margaret E. Cousins, B.Mus.*	308
Women the World Over	310
Hindi	
स्त्रियों का उत्तरदायित्व ।	319
Tamil	
நாட்டின் முன்னேற்றத்தில் நங்கையர் கடமை	323
சமாசாரக் குறிப்புகள்	327
Telugu	
భారతీయ భావి రాజ్యాంగమున స్త్రీలస్థానము	328
సలహాలు	330

Mrs. Brijlal Nehru,

President, London Branch, W. I. A.

4

Notes and Comments.

Our out-going Viceroy and Lady Irwin.

For the past five years of Lord Irwin's administration as Viceroy of India, important events have taken place which have immortalised his name. That he possesses rare qualities of the head and heart is admitted on all sides, but what has marked him out as unique among the Viceroys that came out to rule over India is his intensely religious nature and his inborn goodness which prompted him to see the greatness and the sincerity of purpose and the unflinching devotion to truth and justice of his great political opponent—Gandhiji. Never in the history of the world has been thrown together two such personalities in different status of life, one in power and in high office and the other as simple as is ever possible for any human being to live, even though not holding high office but still held high in the estimation of the whole world and millions in his own country following his lead and bound to him for ever by a just and worthy cause. The whole country rejoices at the Gandhi-Irwin truce pact. Therefore the wise and good Viceroy who has endeared himself to all people here, high and low, leaves the Indian shores amidst the regrets of his many friends, and admirers. Lady Irwin's contribution to the women's education in this country can never be forgotten. The desire of the members of the All-India Women's Conference to commemorate her name through the Central College for Home Science at Delhi, we hope, would come to fruition. We do not doubt in the least that Lady Irwin and Lord Irwin would ever be the loyal friends of India.

Our dear Sister of Service.

Our beloved Mrs. Cousins, who has been our Acting General Secretary and the Editor of *Stri Dharma* for nearly a year and a half, will be soon leaving us for America to join Dr. Cousins, who has been appointed Lecturer in Poetry in one of the New York Colleges. For India's sake Mrs. Cousins has been away from her husband for nearly a year. Since she returned from the world tour in October, 1929, the situation in India has absorbed her attention. We all know how she threw herself heart and soul into all National movements and her independent, fearless nature, her devotion for any just and righteous

cause, her judgment of people and things, her love for India and her burning desire to secure an honourable place in the list of nations for this country have endeared her to all our men and women irrespective of caste, creed and race. She has travelled throughout the world more than once and has seen the leading women in every country. Wherever she visited, it has been her task to interpret India's culture, her religion and philosophy so as to raise India in the estimation of the outside world. She has been a real peace-maker between nations and as our international representative she has brought greetings and messages of love and sympathy from our sisters both East and West. At the All-Asian Conference of Women at Lahore, the success of which was largely due to Mrs. Cousins' organising ability and her selfless devotion to the women's cause, we found that the delegates from Japan, China, Java, Ceylon, Burma, Persia, Afganistan as well as the women visitors from the West moved with her on terms of closest intimacy and friendship and she was as much their friend as she is ours. Again she has played no mean part in the successful carrying of a scheme for Women Central Institute of Home Science for which Lady Irwin has issued an appeal for funds. She is a lover of Art, and Music—a musician herself. She has inspired in us all an enthusiasm for the revival of Indian Music and its being given a rightful place in our school and college curriculum. She is a fine writer and a most convincing speaker and she is an inspiring example to all who have had the privilege and joy of close association with her. We wish her a good rest and a speedy return to us. Therefore, we only say *au revoir*.

Cawnpore Tragedy.

We are grieved beyond measure that after the memorable Gandhi-Irwin Pact and when Gandhiji himself is out on his peace-mission, is condemning violence and preaching non-violence to his followers, riots in such a terrible form should have broken out resulting in the massacre of more than 500 men, innocent and helpless women and children. Who would have even dreamt that people who have been friendly neighbours for centuries would lose all their human sense and feeling in a minute and like infuriated beasts would fly at each others' throat causing ruin and destruction; much more horrid is it to find that even the sacred places like the temples and mosques were not exempted from their frenzy. Is it not a most painful revelation that the days of wild bigotry and cruel fanaticism are not yet over? Further it is unbelievable that the authorities responsible for order and peace and the protection of life had remained indifferent

5

and irresponsive to the tragic situation. What is the remedy? In our opinion, the remedy lies only in the introduction of universal compulsory education, an education of the right type that would develop in every man and woman the spirit of love and fellowship. Meanwhile let us women belonging to all creeds, castes and races direct all our efforts to promote goodwill and peace among our people.

Forward Mysore.

We rejoice to note that Mysore true to its tradition is keeping in advance of other provinces in the matter of social legislation. Readers would note that Mysore had the prevention of infant marriages between boys and girls even as early as 1908 and in response to the demand of the Mysore Constituent Conference of Women, Sir K. P. Puttanna Chettiar has introduced a Bill on the model of the Sarda Act for raising the marriageable age of boys and girls. While thanking the author of the Bill for so earnestly championing the cause of women, we desire to point out that the reduction of age in his Bill in the case of girls to 12 under the orders of the District Magistrate will certainly weaken the Bill and will give room for many unwise parents to take advantage of that provision at the cost of their children's health and happiness. We are confident that the women of Mysore would bring their influence to bear upon the proposed measure of reform and see that the mandate of the All-India Conference of Women is carried out in full.

Our Congratulations to our Kerala sisters.

We are glad that our educated Kerala sisters are taking a keen interest in the Social, Economical and Political problems of the country. We know that women of Malabar possess rights, educational facilities and freedom of movement more than any other women in any part of the world, except perhaps Burma. Still, till of late, the question of caste, untouchability, social inequalities and injustices based upon the antiquated systems have not engaged the attention of the women of Malabar. So it is a matter of pride and joy that our sisters in Malabar are now determined to do away with the evil customs and conventions that stand in the way of the nation's progress and are come forward to give their help and co-operation in successfully carrying out the national programme. Mrs. Ammu Swaminadhan, one of our office-bearers had the honour of presiding over this yearly Kerala Women's Conference and her Presidential address, being a true reflection of her experience of life in Malabar, cannot but convince the reader of its originality and therefore we

congratulate her on the right lead she has given to her sisters in Malabar.

The Act for the Suppression of Brothels and Immoral Traffic in Women and Children.

We rejoice to note that the Women's Indian Association has waited upon the Home Member to press for the immediate enforcement of the Act for the suppression of Brothels and Immoral Traffic. It was a good thing that the deputation at the same time warned the Government of the dangers and disadvantages of applying the Act piecemeal. Only a few months before the Bombay Prevention of Prostitution Act was amended in response to the demands of Bombay Presidency Women's Council and the Bombay Vigilance Association. The Bombay Presidency Women's Council is subsidizing a Rescue Home for all women over 16 which is also receiving liberal grants from Government. Therefore, the Women's Indian Association did well in assuring the Government of its help in securing shelter for girls rescued under the Act, if the other societies do not come forward. The Madras Children's Aid Society was started by a non-official agency in the year 1926 and has since grown into a full-blown institution with Junior and Senior Certified Schools for Girls, a Remand Home or temporary shelter for girls and boys, and the Boys' Own Club. A South Indian Philanthropist, Mr. Subbiah Chetty, gave a donation of Rs. 10,000 for the Society and others followed his example also with their donations and subscriptions. This sum along with the liberal Government grant has gone now towards the purchase of a permanent building for the Society. The Government pays for the maintenance of the girls in the Home and for the staff as it does in the case of the other certified schools in this Presidency. Similarly the Government is bound to pay for the maintenance of the minor girls, rescued under the Act and in our opinion it will be far easier and cheaper for the same Madras Children's Aid Society to increase its accommodation and staff so as to shelter the increased number of girls when the Act is enforced. As for the elderly women who may seek protection (of whom we think there will not be many from our experiences of Bombay and Calcutta) that work may be left to other existing private women's organisations to deal with as "necessity is the mother of invention". As for the minor girls under 18 who will be rescued, it is, responsibility which the Government should shoulder. We expect the Government to take the initiative by promising liberal grants either to the Madras Children's Aid Society or the Madras Vigilance Association or the Women's Indian Association and

asking them to begin the work. It was the good Sir Arthur Knapp who having felt the responsibility towards the destitute and homeless children in the city after an appeal from the Women's Indian Association wrote to Mrs. Stanford asking her to form a Committee so as to put the Madras Children's Act into operation. The work since has gone on ahead. Now we may safely state that Madras has led the way to other provinces in the matter of the certified schools for girls. Therefore, may we hope that the present Home Member would follow the good precedent and bring the Act into force immediately with the help of other non-official agencies in the city. It is not at all fair for any body to say that the Act is premature in the face of the several facts stated in the Memorandum of the Association. Finally we cannot do better than join with the Women's Indian Association in its appeal to the authorities to make the city safe for the children. We print the memorandum itself in another page.

Asian Conference.

News is coming to India from various countries which shows that the first All-Asian Conference of Women struck the imagination of the world. Newzealand and Australian newspapers have given wide publicity to the articles by Miss I. Robertson describing the conference. The American newspapers all publish a Reuter Telegram about the Conference of a comprehensive, though rather inaccurate nature. Letters from a number of Women's Associations all tell of much interest being shown in its work and a desire to secure the full Report. Rani Rajwade expects that the Report will be ready in a month's time and invites those who desire it to send to her their name and address. The Assistant Secretary of the Secretariat of the League of Nations has formally invited the Asian Women's Conference to become one of the Women's Associations whose representatives will send in a Report on Equal Nationality Rights to the League Assembly. Dr. Muthulakshmi Reddy had already been elected by the Conference as International Representative. The Standing Committee of the Conference has since then approved of Dr. Welt Straus as its second representative. She is the President of the Equal Rights and Franchise Association of Palestine and showed much interest in the Asian Conference. She has the advantage of being at present in Geneva. Undoubtedly the Conference will get recognition by future historians as having sown the seed of thinking continentally instead of thinking nationally only in Asia.

The Women's Educational Fund Association.

Meetings were held in Bombay in April at which the Governing Body and the Members of the Women's Educational Fund Association decided that the central institution, which is to be established in Delhi shall be called the "Lady Irwin College for Educational Research, Home Science and the Training of Teachers", and the short title will be "Lady Irwin College for Home Science". On the understanding that it is not on account of being the wife of the Viceroy, but as an outstanding sympathiser with the advancement of Indian women, the Members elected H. E. Lady Willingdom to be the new President.

Women in the New Constitution.

Significant, and indeed momentous, was the meeting of women called in Bombay by the National Council of Women and the All-India Women's Conference. Srimathi Sarojini Naidu presided. Consequent on the magnificent terms of the Declaration of Rights in the Karachi Congress and the promise given by Gandhiji to a deputation of the South Indian women who brought the Madras Memorandum to him that he would secure adult franchise for women even if he failed to get it at once for men all alternative proposals *re.* franchise were dropped. These Declarations have shown Indian women that equality of citizenship is assured to them in the new Constitution. In such circumstances and having realised and demonstrated their power as nationalist citizens during the past year the women have risen above all temptations to write themselves down as needing protection or reservation or preferential treatment. At this meeting with unanimous voice one after the other of the speakers demanded Adult Franchise for Women and no reservation of seats in Councils but readiness to face elections on equal terms with men as women in every other country do. The meeting unanimously requested Srimati Sarojini Naidu to act as representative of the women of India at the next Round Table Conference. The Memorandum for that Conference from Indian women will be signed on behalf of the All-India Women's Conference, the National Council of Women in India, and the Women's Indian Association.

Medical Relief in Palampur Tahsil.

In the course of a tour made recently in order to try and elucidate the causes of the very high early infant mortality in India, I was advised to include Palampur, a tahsil in the Kangra District of the Punjab. A light railway from Pathankote carries one to Palampur station, reaching at about 7 p.m. The railway was made to serve Jogindernagar, two stations further on, the headquarters of the great hydro-electric scheme which is expected to do so much for the Punjab.

Miss Edgar, who is in charge of the women's work of the Canadian Mission, met me with a motor car and we drove four or five miles to the Mission Headquarters, where I was hospitably put up by the ladies of the Mission, Darkness had fallen, so it was not until next day that I realised the wonderful scenery round about. Palampur is on the Himalayas, over 4,000 feet high, surrounded by beautiful pine clad hills, the lower slopes covered with rice fields and tea estates, and the upper slopes stretching on, through woods and hamlets and occasional fields, to great rocks which end in dazzling fields of everlasting snow, the hills around being over 18,000 feet in height.

After breakfast we walked to the neighbouring village of Lohna, half a mile up a rough mountain road, lined with grand pines and crossed by a dashing little cascade of water which in Scotland we should call a burn. There was plenty of greenery, beautiful sunshine and blue sky, the air was cold and fresh and one felt one had at last reached the ideal paradise where sickness and pain and trouble could never enter.

Disillusionment followed.

The village of Lohna has 135 inhabitants. The houses are fairly good—one storied, scattered, some are huts, some are more ambitious dwellings surrounding central courtyards. The rooms may be small and dark but there is no purdah and men, women and children spend most of their time in the open air. This village had been carefully surveyed about a year previously by Miss Edgar and Mrs. Gurjel Wilson, M.D., and they prepared cards giving particulars of each of the 135 inhabitants, their diet, physical condition and general health. 101 or 75 per cent. of these people were suffering from either rickets or osteomalacia, that is, diseases which cause softening and distor-

tion of the bones. Later the bones harden in the distorted position and become fixed. Rickets occurs in babies and children, osteomalacia in adults. In one courtyard I saw a child in its mother's arm whom I took to be a baby of 2, feeble and wasted, unable to sit up, and which was really 11 years old. The mother had been frequently told to bring the child to the Mission Dispensary for treatment but had never done so. In another place I saw a boy of 15 and a girl of 13, both stunted and deformed, just married, living together. I also saw a girl of 11 with the size of a child of 6 and standing with difficulty. But sad although this was, it was worse to see the women with osteomalacia, sometimes unable to walk, suffering severe pain, almost amounting to agony and in some instances quite bedridden. The deformity of the pelvic bones leads to difficulty and obstruction in child birth, causing terrible suffering and delay, frequent still-birth and only too often the death of the mother. I looked over the case book of the little Mission Hospital and frequently the entry stated that the Nurse had been called to a labour case in the distant hills and arrived to find the mother dead, undelivered. Labour lasts from 4 to 11 days before death releases the victim. There is no trained help except the Women Doctors and Nurses at the Mission Hospitals at Palampur and Kangra, but these are out of reach for many of the villages. There are some Government Dispensaries in these hills with male doctors, but the women in these parts will never allow a man to see them in such circumstances. The dais try their utmost. They warm the patient till she is badly burnt. They kick her in the back, they kneel on her abdomen. They put in pieces of wood and they try cutting with scissors. But where the pelvic bones are so contracted that sometimes two fingers cannot pass in, no treatment other than an operation in a good hospital will be successful.

One heard some very sad stories. I think the saddest was that of a Hindu girl of 16, pregnant for the first time. Her village was 40 miles from Kangra town but a Missionary lady itinerating in the village was called to see her. The girl was a severe case of osteomalacia, pelvis very much deformed, and she herself was terrified, because in that village during the past 3 months 3 women in her condition had died in child birth. She told the Missionary lady she knew she would die too. The Missionary said, "No, come to our hospital and we will deliver you by Caesarian section". The girl was eager to go and the husband faithfully promised to send her in good time. Months passed and she did not arrive and the Missionary wrote but received no answer. Soon a telegram came saying the girl had been in labour 2 days and asking the Missionary to come. She went 40

miles on a very bad road—and arrived to find the girl moribund—too late to save.

The village of Lohna with its 57 per cent. of affected people is not an unusual village; in that part of the country it is the ordinary thing. We do not know how far this belt of disease extends—it is known to occur in other parts of India though not to such an intensive degree. It is not known exactly how it is caused, although Vitamin deficiency and in some places confinement in dark houses are concerned. One thing we do know, how to treat it. Mrs. Curjel Wilson laid down a scheme of treatment a year ago which the missionaries have followed with very good results. The severer cases are kept in hospital (when they can be persuaded to stay) and given a diet rich in Vitamins—that is plenty of milk, butter, ghee, fresh vegetables, etc. They are given cod-liver oil, ostelin or vigantol which contain concentrated extract of Vitamins. With this treatment the pain disappears, the patients are again able to walk and if the case is an early one deformity of the pelvis is prevented. The ricketty children become normal.

And now comes the crux of the problem. The treatment is expensive. The diet, in that remote place, costs Rs. 17 per month for each patient. Vigantol and Ostelin are also expensive and the Mission has very restricted funds. The people are beginning to understand the benefits of treatment and are flocking in. Are they to be sent away, the women to suffer all the horrors of obstructed child birth and the little girls to grow up feeble, stunted and to the same heritage?

Government has been approached but it is a time of special financial stringency in the Punjab and they can give no help. The Punjab Red Cross has contributed Rs. 200.

It is a far cry from Madras to Kangra but so far as I know *Stri Dharma* is the only Indian women's paper and all are daughters of the same land. Will any of your more fortunate and well-to-do readers contribute to a special fund to provide the good diet and the medicines for the osteomalaic women and ricketty children who come for treatment to the Palampur Mission Hospital? This is not a matter of ordinary charity but of common humanity. Rs. 100 would make it possible to treat a woman not too far gone for 4 months with the prospect of her recovery, and Rs. 500 would meet the yearly salary of a Health Visitor who could visit the villages instructing the people how to live in order to avoid these terrible diseases.

M. I. Balfour.

The I. L. O. and Women Workers.

By S. Kesho Ram, B.A., B.L.

The world that came out of the war tired and exhausted, but with its faith in humanity unshaken, yearned for a better civilisation which would rule out the possibility of a second cataclysm as the one through which it had just emerged. It found in the League of Nations the best guarantee for future peace and the only safeguard against another world upheaval. The surge of the labour movement, gaining force year by year after the Industrial Revolution, and the strength and importance of which were augmented considerably by the war and the nations' indebtedness to labour during their hour of trial, could not be ignored by those responsible for the League of Nations and the Peace Treaty. Their recognition of the importance of labour as a factor in world-peace is embodied in the Preamble to Part XIII of the Treaty.

As a result of this realisation the International Labour Organisation was set up. Nor could the framers of the Peace Treaty ignore the formidable strength of the women workers in the labour movement and their growing demands, especially after the war, for special privileges. Women's organisations were therefore given an opportunity to express their views to the Peace Conference, as separate from other organisations. There is ample proof that the proposals submitted by the deputation sent by the International Council of Women (in agreement with other women's associations) influenced not only the Treaty of Versailles but also the work of the International Labour Organisation from its early days. Thus, it is stipulated in the Peace Treaty that "when questions specially affecting women are to be considered by the Conference, one at least of the advisers should be a woman". This provision was the result of a proposal made by Miss Margaret Bondfield, the first woman to hold the post of Minister of Labour in Great Britain. Again, the Charter declares even more precisely, that a certain proportion of the staff of the International Labour Office "shall be women". While it is to be regretted that some of the State Members of the Organisation have not always acted in accordance with the first recommendation, others have not only faithfully observed it but have even gone further than the provisions of the Treaty by choosing women as full delegates themselves.

Among the other provisions in the Peace Treaty which industrial States are recommended to apply, the following are solemnly enunciated:

"The principle that men and women should receive equal remuneration for work of equal value;

"The payment to the employed of a wage adequate to maintain a reasonable standard of life as this is understood in their time and country;

"The guiding principle that labour should not be regarded merely as a commodity or article of commerce;

"The abolition of child labour and the imposition of such limitations on the labour of young persons as shall permit the continuation of their education and assure their proper physical development;

"Each State should make provision for a system of inspection, in which women should take part, in order to ensure the enforcement of the laws and regulations for the protection of the employed."

The first session of the Labour Conference which met at Washington took up the question of the night work of women, and passed a Draft Convention prohibiting the employment during the night of women in any public or private industrial undertaking. The term "night" was defined to signify a period of eleven consecutive hours including the interval between 10 P.M. and 5 A.M. This question had already come up before the Berne Conference in 1906. The Berne Convention, however, had limited the application of the prohibition to establishments in which at least ten persons were engaged. At Washington, this limitation was withdrawn, experience having shown that often the worst offenders were the small establishments which had hitherto been excepted. A special clause permitted India and Siam to suspend the application of the Convention in respect of "factories" as defined by the national law.

The main principle of this Convention was extended to women employed in agriculture by a Recommendation adopted in 1921. This Recommendation provides for a period of rest during the night for women compatible with their physical necessities, and consisting of not less than nine hours, to be, when possible, consecutive.

By October, 1930, the Convention on night work for women was ratified by 19 countries including India, and 12 States have already incorporated its provisions into their national law. 8 countries have recommended the ratification of the Convention to the competent national authority. The Recommendation of 1921 has been acted upon by 13 States.

The next question to be considered by the Washington Conference which drafted a Convention on it was that of maternity benefit.

The Convention provides that a woman, whether married or unmarried, and whatever her nationality, shall not be permitted to work in any industrial or commercial undertaking during the six weeks following her confinement, shall have the right to leave her work if she produces a medical certificate stating that her confinement will probably take place within six weeks, and shall, while she is absent from her work in accordance with these provisions, be paid benefits sufficient for the full and healthy maintenance of herself and her child. The benefits must continue even if the doctor has made a mistake in estimating the date of confinement. A woman is also entitled to free medical attendance or the services of a midwife. It is not lawful for an employer to dismiss her during this period or during any further period of absence certified as arising out of her pregnancy or confinement. The only exception to the scope of the Convention consists of those industrial and commercial undertakings in which only members of the same family are employed. The principle of this Convention was extended to women employed in agriculture by a Recommendation in 1921. All States have already ratified the Convention and in six other States, ratification has been recommended to the competent national authority. All States have brought their domestic legislation into harmony with the Recommendation of 1921. Though the actual number of ratifications of the Convention is few, the principles underlying the Convention have been adopted in varying degrees in a larger number of States. Thus, though India has not as yet ratified the Convention, two provincial legislatures—those of Bombay and of the Central Provinces—have already considered bills conceived on the lines of the Convention and Bombay has now the honour of having passed the first Maternity Benefits Act in the whole of India. Besides these legislative measures, a few of the big industrial concerns are voluntarily giving maternity benefits; notable instances being the Tata Iron and Steel Co., Jamshedpore, Messrs. Jardine Skinner & Co., Kankanarrha, Messrs. Thomas Duff & Co., Titaghur, and The Empress Mills, Nagpur. Again, the Indian Mining Association has recently approved a scheme for conferring these benefits on the women workers in the Dhanbad Coal area.

Yet another question which also came up before the Washington Conference and which formed the subject of a Recommendation is the employment of women in unhealthy processes. The Recommendation urges the Members of the Organisation, in view of the danger involved to the function of maternity and to the physical development of women, children and young persons under the age of 18

years, to exclude them from employment in a number of processes in which there is a danger of lead poisoning. The Recommendation further suggests certain precautions where women and young persons are employed in processes involving the use of lead compounds and the strict regulation of the use of soluble lead compounds wherever they can be replaced by non-toxic substances. The prevention of lead poisoning was also the aim of a Convention adopted in 1921 on the use of white lead in paint, according to which women and young persons under 18 are forbidden to be employed in any painting work in which white lead or sulphate of lead or any product containing either of these pigments are used. 19 States have ratified this Convention up to October, 1930, and in two cases ratification has been authorised. In Germany, Norway and Uruguay, legislation is in the course of preparation which will enable the Convention to be ratified, while in several other countries the employment of women in painting works is already forbidden. Though India has not yet ratified the Convention, the Indian Factories Act as amended by the Amendment Act of 1922, provides that no person under the age of 18 years and no woman is to be employed in any factory which engages in any work involving the use of lead compounds.

The whole question of safeguarding the health of the workers through factory inspection was dealt with by the 1923 Conference, and a detailed Recommendation was adopted laying down general rules for factory inspection. The Recommendation included the following provisions respecting women inspectors:—"In conformity with the principle contained in Article 427 of the Treaty of Peace, the Inspectorate should include women as well as men inspectors; while it is evident that, with regard to certain matters and certain classes of work, inspection can be more suitably carried out by men, as in the case of other matters and other classes of work, inspection can be more suitably carried out by women, the women inspectors should, in general, have the same powers and duties and exercise the same authority as the men inspectors, subject to their having had the necessary training and experience, and should have equal opportunities of promotion to the higher ranks."

19 States have so far informed the International Labour Office that they have taken the necessary steps to put the Recommendation into effect. India has not as yet begun to derive the full fruits of this Recommendation. At present there is only one woman factory inspector and she is a doctor working on specific problems and not trained for factory inspection as such. Writing in 1927 on this point, Lady Chatterjee says:—

"The appointment of an adequate number of women factory inspectors is especially necessary in India. . . . . Men inspectors are very severely handicapped in the discharge of their duties as they are confronted by an impenetrable barrier of shyness and so cannot ascertain from the women themselves any disadvantages or drawbacks under which they may be suffering. Further, the Workmen's Compensation Act passed in 1923, cannot be properly administered without the help of women inspectors. . . . Many of their (*i.e.*, women's) injuries go unreported, and because they have no one to explain to them the provisions of the Act, they frequently forego the benefits to which they are entitled".

Yet another Recommendation concerning women is that passed in the 1926 Conference in regard to the protection of women emigrants. The actual text of the Recommendation is as follows:—

"Where fifteen or more women or girls unaccompanied by a responsible person are carried as emigrants on board an emigrant vessel, a properly qualified woman who has no other duty to fulfil on board shall be appointed to give such emigrants any material or moral assistance of which they may stand in need without in any way encroaching upon the authority of the master of the vessel. She shall report to the authority making the appointment, and her report shall be available for the use of the Governments which may be concerned."

This Recommendation is of too recent date to have borne much fruit as yet. Nevertheless, ten countries including India have already announced that they have put into operation measures complying with its provisions.

Another problem which came up in 1928 for the consideration of the Conference was the prevention of the "sweating" of the unfortunate workers engaged in the handicrafts worked at home, the majority of whom are generally women. The Conference adopted a Convention for the creation of minimum-wage-fixing machinery in industries which are insufficiently organised and particularly in those in which work is carried on at home and wages are exceptionally low. Though this Convention is applicable to workers of both sexes, it is of special concern to women, because, as was said before, most of the trades with which it deals are those in which women form the majority of the workers. In addition, the Conference drew up a Recommendation with a view to fixing certain general principles which would facilitate the application of the Convention, and among them are several provisions dealing specifically with women's work.

It has been impossible within the limits of this brief sketch to do anything more than indicate in the broadest outline the work for

the promotion of women's welfare which the I.L.O. has accomplished and in which it is still engaged. The same Article in the Covenant which enjoins the League of Nations to secure fair and humane conditions of labour for women and children, also invests it with the power to supervise the arrangements to be made for the suppression of that other great social canker of our times—the traffic in women and children. On these and other matters relating to women's life and work, the League and the I.L.O. have in co-operation accomplished much. It may be argued that in certain departments more might have been done, and yet if the conditions in the world for the last ten years, and more specially the limits of the financial and other resources of the Geneva Organisations are considered, it will probably be agreed that the I.L.O. has done at least as much as could have been expected of it during the first decade of its life. That even more important work yet remains to be done, that several problems concerning women and children yet await their due solution, nobody will gainsay. But the work which confronts the I.L.O. in this field is the work of mobilising women's opinion on the social problems which interest them most, so that the efforts of Geneva may not prove sterile, but may, on the other hand, satisfy the needs of womankind all over the world at least as regards the international minimum which Geneva has prescribed for workers in the various professions and occupations. From its earliest days the I.L.O. has been in close touch with organised women workers, and to all important women's conferences the I.L.O. has sent either an official representative or else an observer. Not only does it maintain direct contact with women's sections of the various national and international trade union groups; the activities of women in other branches of social work such as the co-operative movement, the social service movement etc., are also being followed by Geneva in their day-to-day developments. Apart from the technical work of the examination of the various laws affecting the social welfare of women and the compilation of accurate and up-to-date information regarding women both as industrial and as intellectual workers, the I.L.O. has appointed a highly qualified woman officer to keep in touch with the women's movement in the various countries.

Thus Geneva is attempting to keep its finger on the pulse of the new movement which is bringing the women of all countries out from their seclusion and prompting them to take an active part in the reconstruction of their lives on a more equitable and humanitarian basis. So far as the actual woman worker is concerned, however, the lead for action has hitherto come from the women's organisations of

Europe and America rather than from Asia. The various women's conferences which have recently been held in India under the inspiration of the National Council of Women in India may lead to a greater interest in the conditions under which so many of our sisters condemned to work in the mill or in the mine have to spend their lives. Such of the benefits as have already accrued to this class, be it the abolition of night work, the limitation of the working period or the scheme for the abolition of underground work in mines, have no doubt removed some of the more flagrant evils to which this class of workers are subjected.

S. KESHORAM, B.A., B.L.

Gandhi's March to the Sea.

We are marching, we are marching,
Sixty and seven we are marching
To the salt pans by the sea;
To the free and open sea.
India's soul is moving with us,
Marching millions moving with us;
India's soul is gently calling,
To the world is calling, calling:
"I am marching to the sea;
Come with joy and quietly
For I march eternally.
Inchoate though you be,
You will have to follow me.
I lead you love's way
To a sweet and dancing day.
Black and brown men, yellow, white,
You are all a part of me;
I am calling, you must follow,
On the march to open sea,
To the salt pans of the sea.

BOSTON,
June, 1930.

Elsa Tudor Leland.

12

The Madras Brothels Act.

Women's Deputation to Home Member.

A deputation of the Women's Indian Association consisting of Dr. Muthulakshmi Reddi, Mrs. K. C. Achayya, Mrs. M. E. Cousins, Mrs. Rajivibai Shiva Rao, Mrs. Visalakshi waited upon the Honourable Home Member to the Government of Madras to press for the immediate enforcement of the Act for the Suppression of Brothels and Immoral Traffic on the 13th April, 1931, at the Secretariat. The Chief Secretary, Mr. C. W. E. Cotton, I.C.S., was also present.

The deputation when questioned about the history of the Women's Indian Association said that the Women's Indian Association has more than 14 years' record of useful public service behind it. It was the premier All-Indian Women's Association with over 4,000 members throughout India and about 80 branches and it has secured Municipal and Legislative franchise for women. It agitated successfully for the introduction of free primary compulsory education for both boys and girls in the City and outside, has taken the initiative in the establishment of the Madras Children's Aid Society, started and organised the Women's Home of Service—the present Madras Seva Sadan, and co-operated with the Madras Vigilance Association in bringing about legislation to suppress brothels and immoral traffic in women and girls.

The Honourable Home Member after discussing the various points mentioned in the Memorandum with the members of the deputation explained the difficulties in putting the whole Act into force as it has to be applied to the whole presidency at the same time and the need for accommodation for the rescued minor girls, to which the deputation said that they have already given the reply in their memorandum. They added also that unless the need arises either the Women's Indian Association or any other Non-official Agency would never think of incurring expenditure on an establishment. Already there were Associations and Societies which are taking in minor girls from brothels. If more girls are to be provided for, the same Societies will certainly go in for more accommodation and more staff and if existing organisations, which are already doing that work, fail to rise to the occasion and if Vigilance Association could not establish a Rescue Home, the Members assured the Government that the Women's Indian Association would certainly start one.

To another question, the deputation replied that the Madras Children's Act which applies to the whole presidency has been worked for the last six years and they have only sixty girls to care for and therefore they expressed their opinion that even if the Act was applied throughout the Presidency, they did not expect that in the initial stage hundreds of girls would be on their hands.

To the Home Member's observation that the Government is thinking of amending the Act during the next sitting of the Council so as to apply it only to the city first, Dr. Muthulakshmi Reddi replied that the original Madras Vigilance Bill was only for the City, but the Legislative Council fearing that the Act if applied only to the city might drive the vice to the moffusil areas and the brothels would simply shift to Tanjore, Trichy, Madura, etc., had it redrafted so as to apply it to the whole presidency at the same time and the Doctor pointed out the disadvantages of applying the Act piecemeal.

The deputation finally assured the Government of its determination to help the Government in the successful operation of the Act and pleaded for its immediate enforcement.

The following is the memorandum that was submitted to the Home Member—

To

THE HON'BLE HOME MEMBER,
to The Government of Madras.

SIR,

The Women's Indian Association begs to submit the following facts for the consideration of the Government:

The Act for the suppression of Brothels and Immoral Traffic in women and children was passed more than a year ago at the repeated demand of the public, the Vigilance Association, the Women's Indian Association and several other Social Service organisations in the City. The reasons that were put forward for the need of such a legislation were the existence of a large number of brothels in the City (the Police estimate being over 600), their increase in the absence of any control by legislation and the consequent increased supply of women and young girls from the districts by pimps, procurers and souteneurs to fill those brothels, and the perpetuation of those den of vice which carry on a shameful trade in human slavery, a slavery condemning the innocent victims who are very often young girls, destitute and neglected children to a life of unspeakable horror and

misery. The uncontrolled existence of brothels or houses of ill-fame causes three-fold harm to society, *viz.*:

It necessitates the supply or the capture or kidnapping of new victims who are very often helpless and ignorant women allured into the trade by interested parties. Some of the young victims who are children ranging from the age of 9—16 have been rescued under the provisions of the Madras Children's Act. We quote below the history of few such cases to bring home to the Government the urgency for the immediate operation of the Act:

1. A teacher visited a brothel and he found two minor girls of the Kamma caste who were forced by the brothel keeper to sell their bodies as many times in the 24 hours as it pleased her. He heard from the girls such a terrible story of their life in the brothel that he at once informed the police and got them rescued.

2. A girl aged 12 of Brahmin caste was sold to an old woman presumably a procuress by her own uncle for a few rupees and was forced to lead a life of shame. The girl got so ill that she could not be made to carry on the ignoble profession any longer and so the brothel admitted her into the Royapuram Hospital. The girl seems to have related her miserable story to the Medical Officer who sent her direct to the Madras Children's Aid Society.

3. Another girl of 13, a delicate looking Muslim girl, was rescued from a Muhammadan brothel. She told us that the brothel keeper kept her locked in a room to prevent her from escaping and when she protested against the treatment given to her she was tied to a pillar and pepper or chilly powder was put into her eyes. Some Muhammadan young man who visited the brothel took pity on the girl and informed the police and thereafter the girl was rescued. In the same brothel was found another minor girl aged 12 who was brought down from Trichy and was sharing the same fate. These two girls were badly infected with diseases and after treatment in the Government Maternity Hospital they were admitted into the Society.

In other instances, the children actually ran away from the brothels as they could not endure the ill-treatment given to them in the brothel and reported themselves to the Police who had them brought them over to our Society. We can quote many such instances but these few specimen cases are a certain indication that there are a number of such young and helpless children, perhaps hundreds of them, who are daily undergoing tortures in these hells of vice without any hope of being rescued from a life of horror and misery.

Sir, those of us who have listened to their sorrowful tales and who are conscious that such tragedies are daily enacted in our midst can never rest without seeking ways and means of alleviating the child's sorrow. After a period of life in these brothels, these children become shattered both in mind and body as such unnatural life gives a shock to their tender and undeveloped body and nerves. After a few months' stay with us, they return to normal. We appeal on behalf of the children who are voiceless and who are innocent, helpless victims of others' greed and wickedness, to put the Act into immediate operation. It is the primary duty of the State as well as the Society to rescue and protect its children who are unlawfully obtained and used for immoral and vicious purposes, as the State is the guardian of the Helpless, the Weak and the Destitute.

There are other strong reasons also for the need for immediate operation of the Act, viz.; (1) the brothels in the city openly advertise vice, allure young men from the path of virtue and encourage depravity among them, (2) the veneral disease which claims a large percentage of people as its victims has its origin only in the brothels. The suppression of brothels is, therefore, a desirable measure for the protection of public health, (3) the pimps, procurers and souteneurs —men and women of the lowest order keep increasing in number propagating the wrong notion that prostitution is a legitimate trade and thus lower the moral tone of the Society.

So, the existence of brothels in the city is not only the source of virulent diseases that poison the individual and the race but also makes victims of girls and women and condemn them to ignoble slavery and degradation and tempt young men to immorality and vice. It should not certainly be tolerated as an open, organised and prosperous business.

All those men and women who are living on the immoral earnings of helpless, ignorant girls and women and who have made brothel-keeping a profitable concern should be immediately and effectively dealt with. In the absence of effective measures to suppress such a heinous trade, the ignorant public entertain the wrong idea that continence and purity is not possible and is not conducive to the maintenance of full bodily health and mental vigour, while science has proved beyond any doubt that continence and purity is a necessity for good health and long life. The Government's plea for not enforcing the Act is that there are not a sufficient number of Shelters and Rescue Homes for the minors and others that will be rescued under the Act. In this connection we may bring to the notice of the Government that there are many organisations in the city which are interesting themselves in Welfare and Vigilance activities. The Madras

Children's Aid Society is, at present, not only giving shelter to girls rescued from brothels but also gives them a suitable training to make them useful citizens. Under the Madras Children's Act of 1920, girls under 16 would come under its provisions and will be accommodated either in the M. S. P. C. Home, Tondiarpet, or the Madras Children's Aid Society, Kilpauk. Now about the girls over that age the same Society may provide when the need arises. Again the Madras Vigilance Association has issued an Appeal for a Rescue Home. The Women's Indian Association will certainly help the Madras Vigilance Association in its work of establishing a suitable Rescue Home as it has co-operated with that Association in bringing about legislation to suppress the evil. There is also the Salvation Army Rescue Home which takes in girls of all castes and creeds. Under these circumstances, we do not see any reason why the Act should not be immediately enforced. Rangoon, Calcutta, Bombay and Colombo have not only passed legislation long ago but also established Rescue Homes and Shelters with the help of Government. Even though the Madras Government has not undertaken the full responsibility of establishing and maintaining Rescue Homes for minor girls as their part of the legal obligation, yet we expect a liberal financial aid from Government to make the efforts of the non-official volunteer Agencies a success, in regard to the operation of the Act itself. Our Association offers all possible help in the rescue of minor girls from the houses of ill-fame and further we consider it essential for the successful operation of the Act that a certain number of women-welfare workers of the grade of fully trained Health Visitors or Sub-Assistant Surgeons should be employed on the Police Staff to carry on investigation into the brothels in Association with the several Police Officers and also an experienced woman-medical-graduate on the staff would be of immense value as she will have to examine the girls rescued from the brothels for any infection, she will have to certify as to their age and also will supervise the women-staff under her. The Health Visitors will take statements from the girls, would accompany them to the Juvenile Courts and also discharge the functions of women-Probation Officers. In Bombay, Calcutta, Burma we know that such work is being entrusted to women, both paid and Honorary. In this Presidency it is easy to secure such workers as many women medical graduates are still unemployed.

In conclusion we appeal to the authorities through you, Sir, to make the city safe for the children.

We remain, Yours faithfully,

Members of the Women's Indian Association.

Madras, dated 13th April, 1931.

Revolution ?

(MAHATMAJI'S MOVEMENT TO-DAY.)

The revolution in India to-day marks an epoch hitherto unknown in the history of Humanity. It has belied the age-long belief that "the great hazard of all revolutionary movements is the operation of some sudden and violent impulse." As against the world's great revolutions, this movement of ours founded on its rock-bottom of Truth stands unique for its creed of non-violence. The English revolution of 1888 has been praised as a Bloodless Revolution, but was it not really the closing act of that political drama begun in 1642 with Civil War and internecine bloodshed? Did its climax not see the hanging of King Charles I in 1649? And did not its prime leader Cromwell spit venom on the Royalists when he often boasted "God made them as stubble to our swords"? How then was the movement bloodless? Perhaps it spilt bloodless than the other revolutions!

The French Revolution inspired as it was by great thinkers like Voltaire and Rousseau, commenced with great ideals of "Liberty, Equality and Fraternity". The National Assembly with immense zeal set to work to build a constitution based on those ideals. But unfortunately the movement from being rational became rash and reckless. In the very wake of noble aspirations came the Reign of Terror and its first victims were the king and queen, priests and nobles. Even to install the Goddess of Reason, butchery and bloodshed were the means! The revolutionists but sowed the wind, for the country to reap the whirlwind!

Passing on to the American revolution, one finds in its origin a parallel to that of our own movement in India. Bound by the Declaratory Act (which maintained "that the British Parliament had the right to make laws binding on the colonies in all cases whatever") and the Navigation Act (which required "all the foreign trade of the Colonies and Europe to be exclusively conducted in English ships") the Americans were like us weighed down by the economic and political policy of Britain. And their resenting the Stamp Act was—as in the case of our agitation against Salt Law—but a sign of the general dissatisfaction of a people writhing to break its bonds.

But there ends the parallel between America and India. For, the former, unlike India, but fought with the weapons of war. The American Congress counted solely on its militia and when George Washington was appointed Commander-in-Chief, it is said that he "formally opened the campaign by drawing his sword before the assembled troops."

Coming on to the more recent events of our days, the revolutions in Ireland and Russia, the same old story we find. They too unfurled the flag of freedom only after wading through bloodshed and warfare. Lenin had often raised the query "Do you really think that we can emerge victoriously from the Revolution without rabid terrorism?" And to quote R. F. Miller "Lenin at every opportunity emphasised in the strongest possible way the inevitability of terrorism: 'Our so-called revolutionaries imagine then, 'he cried' that we can make a revolution in the most kindly and friendly fashion? Where did they learn this . . . . . Their's is a dictatorship of sleepy-heads' Such remarks could be heard dozens of times every day and they were always directed against some person present who was suspected of Pacifism." These expressions of Lenin are but typical of the opinion of almost all the world's leading revolutionaries.

Now let us turn to the Indian Revolutionary Mahatma Gandhi and his movement. A strange contrast to all that has been said already! His unique policy is best defined in his own words when he said "Freedom is our right; it is dearer to us than our life; obtain it we must and will, at the cost of suffering and if need be, of life itself. But we will not obtain by war; that is by the wholesale murder of innocent men. There is a higher and better way. Britain may arrest us, imprison us by the ten thousand, and kill us, if she will; but we will not kill one of her soldiers or one of her people; we will not even hate one of her people; but we will compel her to do us justice and give us back our country which she has stolen. How compel her? By refusing to co-operate with her". It is but with this wonderful weapon Non-co-operation that Gandhiji has successfully carried on his *non-violent revolution*. It is with this powerfully yet peaceful magic wand of his, he has awakened and aroused to action the length and breadth of India. For the first time in the history of mankind a nation in bondage has, without shedding blood, defied its ruling foreign power and won many rights too. The Gandhi-Irwin truce to-day shall be a standing monument to this. Mahatmaji's movement besides marks a great step in the progress of mankind itself. The truly civilised nations all the world over welcome his manoeuvre

as a precedent for others to follow. The Mahatma has with his torch of Truth lit the way from human weakness to humane greatness. Shorn of the sin and sting of violence, his revolution drops the '*r*'— His is *Evolution!*

G. SUMATI.

"Measure me, Sky."

" Measure me, sky!
Tell me I reach by a song
Nearer the stars;
I have been little so long.

" Weigh me, high wind!
What will your wild scales record?
Profit of pain,
Joy by the weight of a word.

" Horizon, reach out,
Catch at my hands, stretch me taut,
Rim of the world!
Widen my eyes by a thought.

" Sky, be my depth,
Wind, be my tolerant height,
World, my heart's span—
Loneliness, wings for my flight!"

Leonora Speyer.

16

Branch Reports.

East Rangoon.

The General Body meeting held on the 10th January, 1931, the rules of the Association and the Report for Twenty months ending 31st December, 1930, were passed. The following Office-Bearers have been elected for the year 1931:—

Mrs. P. C. S. Pillai (President), Mrs. S. N. Sastri (Vice-President), Mrs. S. P. S. Iyer (Honorary Secretary), Miss Lalitha Chari, B.A. (Treasurer), and the other Committee Members being Srimathi C. K. Damayanti, Srimathi Kamakshi, M.SC., Mrs. B. S. T. Rajan and the Honorary Auditor, Miss S. Alamelu.

The First Unique Women's Gathering in Kashmir.

Under the auspices of the Women's Welfare Trust, Kashmir, a very successful gathering of women numbering over 800 was held for the first time in Kashmir. As the Hall could not hold the number, the meeting had to be held in the open air on the "Shithalnath ground".

All credit is due to the Reception Committee consisting of (1) Shrimathi Devaki Kaul, (2) Shri Sona Batni Bazally and (3) Shrimati Sidha Lakshmi Razden, who were responsible for the splendid arrangements made to make the meeting a success. The women responded very enthusiastically to the invitation to the meeting. Shrimati Devaki Kaul, the President of the meeting, made an eloquent plea on behalf of the Women's associations and appealed to the women to meet often, exchange views and express boldly their opinions on many of the problems concerning their sex."

We hope the women of Kashmir would carry on the good work of the Association with the same enthusiasm as they have evinced at this first meeting in the state.

Mainpuri.

Members of the Women's Indian Association of this place have founded a Club here in Mainpuri known as 'Mahila Club'. We work in co-operation with this club and the office-bearers are common. We

have been sending regular accounts of our activities from time to time. Meetings of the club are held weekly quite regularly. The annual function was held in last December when several resolutions on the uplift of women were passed and copies were sent to the Government and other proper places. One of them was demanding representation on the local Municipal Board. In the present session of U. P. Council the question of representation of women in different bodies was raised by Mrs. Kailash Srivastava, the lay member of the Council, and Government has given an assurance to see to the matter and make enquiries as to the places where there is demand in this matter. We have sent another representation to the Minister of Local Self-Government reminding him of our previous resolution urging our claim.

In the month of March we managed the Baby Welfare Exhibition held under the auspices of the District Exhibition. That was a very successful affair. A sum of Rs. 900 was spent on it which we got from the Exhibition Committee. The Baby Show attracted about 30,000 visitors. The Commissioner of Agra Division also paid a visit to the Show. Leaflets and literature (some of which we got locally prepared) on the welfare of child and the mother were freely distributed. Prizes and presents were given to healthy babies.

A copy of our Hindi Annual Report is enclosed.

WALAJAPET.

We have at present 45 members, of which Mrs. Somasundaram Mudaliar is the President, and Mrs. V. Thilathavathi Ammal and Rajakumari are the Joint Honorary Secretaries.

We got staged a drama by young girls recently for the benefit of the Association. It proved a tremendous success and a happy venture financially. Though we cannot claim to have done much of solid work, yet we feel sure we have stimulated apathetic minds and created a living interest in Social activities which, we feel certain, will prove very useful foundation for future work. Besides ordinary meetings we organised several lectures by distinguished men on subjects of interest and one such on the Importance of Khaddar by Mr. C. Rajagopalachariar, was greatly appreciated. We trust you would have with you the copy of our last Annual Report which will give a fair idea of our Association.

TRICHINOPOLY.

We are really proud to say that our Association has shown a steady progress. The membership has increased to 88. We are

fortunate in having some active members doing sincere work for the cause of the poor and ignorant sisters. We meet once in a month when we have lectures on problems connected with women's progress and sometimes arranged for lectures for Chery women on sanitation, contagious diseases and epidemics. We have two Baby Centres, one in Tennur and the other in Fort, weaving, spinning and music classes also, managed by Mrs. Alexander, Mrs. Joseph and Sundaravathy Ammal. Our President is the Zamindarini of Marungapuri.

(We are glad to note from a letter from the Honorary Secretary that the Zamindarini of Kattuputhur has given a donation of Rs. 2,500 to the Association for a building for the Ladies Club.—EDITOR, STRI DHARMA.)

TELLICHERRY.

The Secretary of this Branch reports that a meeting was held on 10th April, 1931, in which the "memorandum in the status of women in the future constitution" was read out and approved. We also understand that the following are the office-bearers of the Branch Associations at present.

WOMEN'S INDIAN ASSOCIATION, TELLICHERRY BRANCH.

President.—Mrs. V. K. Krishna Menon.

Vice-President.—Shrimati Karayi Damayanthi Amma.

Hon. Secretary.—Ambhika Lakshmanan

and

Srimati C. K. Bharati Ammal.

TINNEVELLY.

The Branch had a membership of 75. A number of meetings were held during the year and resolutions were passed chief among these being in favour of (1) abolition of early marriage, (2) abolition of Deva Dasi system, (3) encouragement of Swadeshi, (4) recognition of the wife's claim to her deceased husband's property and (5) appointment of ladies in Railway service. Mrs. Sathuganapathy Pantulu was the President and Mrs. Gomathinathan, Hony. Secretary of the Branch during the year.

The Lighter Side of an Irish Militant Suffragette's Experiences.

By Mrs. Margaret E. Cousins, B.Mus., then Hon. Treasurer of the Irish Women's Franchise League.

So often we Irish women found ourselves unpopular in our country because in the militant agitation for woman suffrage we had to oppose the Home Rule politicians that it was an entire shock when a man arose immediately on opening question time at the first suffrage meeting ever held in the little town of Balbriggan and called out, "What I want to know is, Will you marry me?" He was half drunk, and it was easy to use him as a "horrible example" of what women might be bound to, though I thanked him for the compliment he paid me. Another time when selling "Votes for Women" paper in the streets some strange man made me quite a serious proposal of marriage.

A grass-covered high ditch beside the gateway to the chapel offered a tempting platform, and one Sunday morning I mounted it and started telling the good Catholics of Ventry, Co Kerry, all about Votes for Women as they came out of 12 o'clock Mass. After some minutes the Parish Priest came out and after listening for a couple of minutes addressed a well-dressed stranger who stood beside him with the remark, "It's a shure sign of the brake-up of the planet when women come of their houses to do this sort of thing," but he hurried away when he caught sight of a "Votes for Women" button badge in my husband's coat lapel!

I had been describing some of my experiences in Tullamore Prison at a suffrage meeting in Bantry, and invited questions. Immediately a roughly-dressed man, who looked like a quarry worker, walked up the passage way and stood before the platform. "Did you like the grub, ma'am, in there?" he asked. "Not at all," I replied. "No more did I," was his rejoinder, and the audience howled with laughter for they rcognised him as the notorious poacher of the locality.

Four of us were in Tullamore Prison for breaking windows in Dublin Castle. It was our way of advertising to the world that we

protested against a Home Rule Bill which had contained no mention of the rights of women. We were each placed in a room of the Prison Hospital. One of my colleagues said she could not sleep well in the room given to her; so, I got leave from the Jail Governor to exchange rooms with her, and I went to hers on the ground-floor. That first night in it I woke suddenly conscious of the presence of a ghostly figure of a man looking down at me with a puzzled appearance. I saw how he was dressed and I particularly noticed a large cigar in his hand. I was frightened at first and then realising it was only a "shade" I mentally ordered him to go away and not trouble me. I made the sign of the Cross and prayed hard for protection, then turned on my other side, and fell fast asleep. The next day I made enquiries and found a well-known political agitator had been a political prisoner in that cell-room twenty years before, had committed suicide in it, and was in appearance like the man I had seen. One of his characteristics was that he was an inveterate smoker of cigars.

Women the World Over.

We have just learnt with pleasure that you have consented to be representative of Persian Women at the All-Asian Women's Conference which will take place in the course of this month at Lahore. Filled with a desire to salute those who work for the women and to make the distinct voice of your Persian sisters heard the Women's Section of the Lion and the Red Sun of Persia patronised by Her Majesty the Queen of Persia has directed me to send you its cordial thanks for agreeing to represent Persian women at the Conference and to express through you as an intermediary. Their sincere desire for the solidarity of the Women of Asia and for the success of the Conference.

This is to be hoped that the links of community of Asia amongst the countries of Asia will be more and more forged together by the example given by the women of a Great Continent.

It is probable that our sisters of the other countries of Asia are interested in the actual lot of Persian women but that owing to want of direct relationship our sisters suppose us to be now in the lamentable state which was our fate in the past.

We hasten to inform you that happily this supposition is not true and that a great amelioration has taken place in the life of Persian women. The Reform Movement and the Renaissance of National Life in Persia created by our Sovereign His Majesty King Phalavi has contributed enormously to the emancipation of Persian women. They have to-day incomparably more liberty, more rights, more means of instruction and education and more means of taking part in social life than they had some years ago. Consequently there has been much progress in the conditions of Persian women and great reforms have been brought about. These changes being evolutionary they have not reached their goal but none the less they exist and move forward.

The serious attention given to public instruction in general and the increase in different kinds of schools in Persia have naturally contributed to an increase in the number of schools for girls. Now in almost in every town in Persia there are girls' schools. In Tehran and some of the other principal cities there are American, French,

English and German Institutions in addition to the Regular Persian. Especially important is the American College which was established a long time ago and has rendered much service to the Persian women's movement.

Many Persian women have thrown aside the veil and take part in social life. There are even women serving in certain administrative office. We have also a certain number of girls who have gone to Europe for their education and their number increases annually.

The question of Polygamy and forced marriages have practically disappeared from Persian life. Legislation and Persian Jurisprudence have notably improved the conditions of women.

There are groups of Persian women who are working energetically for the women's cause. In addition you know one of their Presidents Madame Mastoure-i-Afchar, who has for very long time given her services for the freedom of Persian women.

Evidently there are still many gaps to fill and much to do in order that the Oriental women may obtain the rights acquired by the Western women, but seeing that evolution of social question needs much time and perseverence to become effective we are firmly convinced that under the enlightened rule of our Sovereign we shall also attain our goal.

Dear sisters, we are sure you will be glad to hear this good news about the improvement of our condition and we hope to be able to win your sympathy and your encouragement for our further endeavours.

On our part we wish every success in your glorious task and we send you our most friendly greetings.

(Sd.) Iran Dokht Teymourtache,
Vice-President of the Section.

Japanese Women at the Cross-Roads.

Dr. Inazo Nitobe, writing in the "Osaka Minichi" sums up the present position of Japanese women as follows:

"The Japanese woman stands at the cross-roads of her career. She longs for freedom; but it deprives her of her charm.

The fate that is opening before her is the attainment of personality, which has been repressed for the sake of the other sex. Whatever value she may have accumulated in ages now past has been acquired at the price of her own individual development.

Her grace and charm have been cultivated in, and for, the "Doll's House", where the weak and feeble lark has been kept to sing to her little nest. It is inevitable that Nora must take her flight from the embrace of a stranger."

THE LEAGUE OF NATIONS AND WOMEN'S EQUALITY IN NATIONALITY.

Several international women's organisations including the Women's International League have been carrying on a campaign to secure for women equal nationality rights with men. The world code drawn up at the Hague did not grant women such equal rights. As a result of the women's campaign, the Council of the League of Nations, in their 11th Assembly, have resolved to reconsider the whole question of the world code in the next Assembly. They have asked the various international women's organisations to form a 'committee of women' composed of two representatives from each, to submit proposals to the Council by 1st July; and have also offered to place a room and an official of the Secretariat, in Geneva, at the service of the "Committee".

A PIONEER IN WOMEN'S RIGHTS.

The biography of Lucy Stone, an American lady pioneer in women's rights recently published, shows how she fought her way up. By nine years' work she earned enough money and got admitted to the one college then open to women. She fought for and gained the right to speak in public. She also fought successfully against slavery and for freedom of women and for their right to vote, and to keep their own name and property after marriage. The biography reads like a novel.

THE W. I. C. WORLD DISARMAMENT CAMPAIGN.

Monster petitions asking for disarmament are being circulated in Canada, U.S.A., China, Switzerland, England, Germany and in other countries, and are gaining signatures of persons of influence and eminence. On February 9th, a huge mass meeting for World Disarmament was held in Queen's Hall, London, where Mr. Henderson, British Minister for Foreign Affairs made an impassioned appeal for Disarmament. Representatives of the W. I. L. from different countries gave accounts of the signatures got for the monster petitions.

The German Section of the W. I. L., P. F., has presented to the leaders of each of the political factions of the Reichstag a note with twelve demands, among which are:—

(1) Laws and Constitution to harmonise with the Kellogg Pact.

(2) Economic policy to suit needs of consumers, and abolition of protective tariffs.

(3) The giving up of colonial aspirations, possessions and mandates and of colonial propaganda in schools.

(4) The Defence Ministry to be transformed into a Peace Ministry and private manufacture of arms to be prohibited.

(5) A 40 hours' working week.

Women President of Chamber of Trade.

Mrs. W. Ingham has been appointed President of the Bingley Chamber of Trade. This is said to be the first time in the history of the Chambers of Trade organisation that a woman has been appointed president.

Another Woman President.

Mrs. S. A. Roebuck has been elected President of the Bradford and Shipley Primitive Methodist Council. She is the first woman to occupy this position.

Important Party Post.

Miss Marjorie Maxse, Deputy Principal Agent of the Conservative Party, has now been appointed Chief Organising Officer of the Party. Henceforth she will be responsible for the provision of speakers to address important political meetings in all parts of the country.

Blind Girl Typist.

Miss Violet Harper, a blind girl, is an efficient shorthand-typist at the Office of Works. She uses a special Braille shorthand machine presented to her by the National Institute for the Blind.

Air Jobs for Women.

The Daily Herald states that a new occupation, that of aerial stewardess, will be open for women when the great new 40-seater Handley Page Jupiter air liners are put into service this summer. They will be appointed on the London—Continent Air lines of Imperial Airways.

Women's New Altitude Record.

Miss Ruth Nicholls, holder of the women's trans-continental air speed record, last week ascended to more than 30,000 feet over New York and beat Miss Elinor Smith's record of 27,148 feet set up a year ago.

Skating Championship.

Miss M. B. Lay won the English Ladies' Figure Skating Championship in the international style at Golders Green Ice Rink last week.

A Woman Director?

The voting paper just issued, calling for the election of three directors for the Co-operative Permanent Building Society, contains one woman candidate, Mrs. Eleanor Barton, J.P. This is the first time a woman has had an opportunity of being elected to the Board of Directors of this Society.

Polish Policewomen.

There are now fifty to sixty women police in Poland, which is not in the least remarkable when it is recalled how large a part Polish women have played in the defence of their country. Madame Stanislas Paleologue, Chief of the Warsaw Women Police, was a Lieutenant in the Polish Army and took part in the defence of Lodz. She received a decoration for her services.

A hundred years ago Emilie Plater was a Captain in the Polish Army. She wore uniform, carried arms, and shared the soldiers' hardships to the full.

Women Doctor's Win.

A recommendation to ban women doctors at Cardiff's public institutions was rejected amid a storm of protest at a recent meeting of the City Council.

Members urged that women should have equal opportunity with men, and said that the recommendation was prompted by prejudice against women. Those supporting the proposal claimed that there was certain work which could not be done by women, however clever, but on a vote they were heavily defeated.

Young Turkish Woman Author.

"Unveiled" the autobiography of Selma Ekrem which is to be published this month by Messrs. Geoffrey Bles, will be of special interest to those interested in the feminist movement in Turkey. Still in her twenties, her book deals with her experiences in the harem, in war, and as a prisoner to the Greeks. Like Halide Edib, who did so much to put Kemal Pasha in power as leader of the Young Turks, Selma Ekrem belonged to an old and conservative Turkish family.

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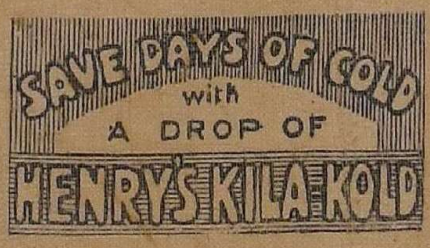
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HINDI.

स्त्रियों का उत्तरदायित्व।

(ले०—श्रीमती कृपा)

स्त्री राष्ट्र की माता है। अगर हम राष्ट्र की उन्नति करने की इच्छा करें तो पहले स्त्रियों की ही उन्नति करना ज़रूरी है। हमारे देश में कई लोग इस पवित्र कार्य में कुछ परिश्रम कर रहे हैं पर जैसा चाहिये वैसा लाभ नहीं होता है। क्योंकि इसका असली कारण जो स्त्रियां हैं, उनकी उन्नति करने पर पूरा ध्यान नहीं दिया जाता है, यह बडी भारी भूल है। कोई भी महान् पुरुष देशभक्त या स्त्री-रत्न हो, उसका जन्म एक स्त्री से ही होता है। तब यह सहज ही में सिद्ध हो जाता है कि माता सुविचारी-सुशिक्षित धर्म—अटल और देशाभिमानी होनी चाहिये तभी उससे अच्छी संतान की आशा करना उचित है। इसलिये प्रथम स्त्रियों को सुशिक्षित और सज्ञान बनावें ताकि वे अपनी-ईश्वरदत्त जिम्मेदारी को पूरी तरह समझें, और देश की सुमाता बनें। बहुतेरी महिलाएं अपनी जिम्मेदारी को भली भाँति पहचानने में शिक्षा के अभाव से असमर्थ हैं इसलिये उन्हें योग्य शिक्षा देना आवश्यक है।

इस संसार में मनुष्य जन्म पाना बडे सौभाग्य की बात है। ईश्वर ने हमें उत्पन्न करते समय प्रत्येक पुरुष तथा स्त्री दोनों ही पर अलग २ जिम्मेदारी रख दी है। हर एक मनुष्य के जीवन में प्रायः तीन अवस्थाएं होती हैं। इनमें बालपन, यौवन, और वृद्धावस्था का समावेश होता है। स्त्री प्रथम पुत्री, पत्नी, अनन्तर माता होती है। प्रत्येक अवस्था अपना २ एक से एक अधिक महत्त्व रखती है। पुत्री-अवस्था के अन्त होने से आज्ञा-कारी होकर विद्या प्राप्त करने में ही उसका कर्तव्य खतम हो जाता है। उसे अच्छी शिक्षा देने का भार बड़ों पर रहता है। जिनकी देखभाल में वह सुभागी बनती हैं।

पत्नी-पद पाने के बाद स्त्री का कर्तव्य क्षेत्र बढ़ जाता है। 'पत्नी' यह शब्द सुनते ही गृह का सुरम्य दृश्य आँखों के सामने उपस्थित होता है। स्त्री गृहस्थ का जीवन है। उसके बिना गृह सूना है। कवियों ने कहा है कि—"गृहन्तु गृहिणी हीनं कान्तारादतिरिच्यते।" इसी लिये स्त्री गृहदेवता अन्नपूर्णा नामों से विभूषित है। स्त्री गृह की लक्ष्मी हैं। वह अपने छोटे मकान को ही स्वर्ग बना देती है। पति ही उसके लिये देव है। अपनी-सारी आकाक्षाएं, सुख-दुःख का भार और निः-स्वार्थ पति प्रेम का मधुर फल सुन्दर बालक के रूप में अर्पण करती-है, जो उनके आनन्द का कारण होता है। बहुत परिश्रम करने के बाद थके मादे पति जब घर आते हैं तब उन्हें अपूर्व सौख्य का आस्वादन कराना, गृह को शान्ति का साम्राज्या बनाना पत्नी का परम धर्म है। गृह सुव्यवस्थित, सुसज्जित और स्वच्छ रखना भी उसका कर्तव्य है। पत्नी का-प्रसन्न मुख, साफ़ सुथरा गृह पति का श्रम भुला देने वाले हैं। वह गृह स्वर्गीय सुख का आगार बन जाता है जहां कि पति--पत्नी में प्रेम का अखण्ड स्रोत बहता है। अलावा इसके पत्नी को और भी-अनेक कार्यों में तत्पर रहना चहिये। गृह कृत्य सँभालना आवश्यक है। नौकर रहें तो भी उनपर निगाह रखकर उनसे अच्छा-काम लेना, खाना पकाने मे तो अत्यन्त-स्वच्छता रखने की बडी जरूरत है इसके अतिरिक्त बाल-संगोपन, अतिथि सत्कार और धर्म-सम्बधी कार्य को पालन करना भी-स्त्री का धर्म है।

अब रहा माता का दायित्व, यह प्रश्न बडा गहरा और महत्वपूर्ण है। इस समय स्त्री पर बड़ी ही श्रेष्ठ जिम्मेवारी आ पडती है। अपनी-संतान को उत्तम नागरिक बनाकर सद्वर्तन का पाठ सिखाने का-भार बालक के गर्भस्थ होते ही माता पर आ पडता है, यह काल कितना अमूल्य है, यह कहने के पहले हम एक छोटा सा उदाहरण देकर वस्तु स्थिति का परिचय करलें।

अगर हमें एक फलवाला वृक्ष लगाना हो तो हम पहले अच्छी जगह खोजते हैं, वहां खड्डा खोदकर उसे लगा लेते हैं, बाद उत्तम मिट्टी-गोबर के साथ खाद बनाकर फिर वहाँ बीज बोते हैं। इतने कष्ट हम क्यों उठाते हैं? एक मीठा फल पैदा कर खाने के लिये ऐसे कष्ट उठाये जाते हैं कि जिसका अस्तित्व क्षण भंगुर हैं तो क्या मनुष्य को जन्म देते समय जो कि सर्वश्रेष्ठ है, माता पिता को

अपनी संतान के विषय में कुछ विनिमय नहीं करना चाहिये। संतान का अच्छी होना या न होना उसके माता-पिता पर निर्भर है। अतः सन्तानोत्पत्ति के समय माता को किस तरह पवित्र मन की प्रवृत्ति में रहना चाहिये, इसका खयाल करना अत्याव-श्यक है। संतानोत्पत्ति विषय-लालसा की पूर्ति से नहीं होनी चाहिये। यह एक ईश्वर प्रेरित पवित्र कार्य है इसमें सुविचार और पवित्र भावनाओं की आवश्यकता है।

पाशाविक कामना धारण करके प्रकृति के नियम का-दुरुपयोग बहुत ही अनुचित है।

उपर्युक्त विवेचन से सहज ही में ऐसा अर्थ निकल सकता है कि माता होनेके पहले ही स्त्री को उसके लिये योग्य होना अनिवार्य है। पहले के जमाने-में हमारे पूर्वज गर्भाधान जैसी धार्मिक विधि किया करते थे क्योंकि इस समय पति और पत्नी दोनों प्रौढावास्था में पदार्पण की हुई होती थीं। सुमुहूर्त में पवित्र रहकर प्रसन्नचित्त से समागम करने से सुपुत्र प्राप्त होता है, यह शुभकामना मन में धारण करके बर्ताव करने से उनके सद्‌भावों के योग्यही फल मिलता था। पर अब वह काल नहीं रहा। आज स्त्रियां अकाल में मातृ-पद पर आरूढ़ होने से-दुर्बल और रोगी हो रही हैं। माताकी जिम्मेवारी-अज्ञात होनेके कारण उन्हें बाल-संगोपन करने में कष्ट होते हैं। माताओं की यह अज्ञता असंख्य बच्चों की मृत्यु का कारण हो रही है।

बहनो! कैसी शोचनीय हालत है। उसे सुधारने के लिये स्त्रियों को सुशिक्षा देना चाहिये ताकि वे अपनी जिम्मेवारी अच्छी तरह निभा सकें। ऐसी शिक्षा देना और उत्तम नागरिक बनाना माता के जिलैजिम्मे है। गर्भ में बालक माता के जो सुविचार या कुसंस्कार हों उन्हीं का ग्रहण करता है। माताकी हर एक आदत या गुण बालक में उतरते हैं। इसा लिये गर्भिणी स्त्री को अपने आचार विचार उच्च रखना चाहिये, सदा प्रसन्नचित्त रहनें से बालक भी प्रसन्नमुख होती ख है। एवं माता के समस्त गुणों का प्रभाव बालक पर पडता है और जन्मने के बाद-भी-प्रायः माता के ही पदचिन्हों का वह अनुसरण करती है।

फिर माता को बालक की नैसर्गिक कोमल भावनाओं से परिचित होना चाहिये। शिशु के पैदा होने पर आरंभ ही में उसे अच्छी आदतें लगाना चाहिये। उस समय उसके भाव और चेष्टाएं कोमल होती हैं, उसमें उत्तम संस्कार उत्पन्न करना बड़ा-

ही सहल हैं। क्योंकि वह स्वाभाविक ही सरल और कोमल प्रवृति का होता है। बालक शारीरिकी स्थिति सुधारने के साथ उसके मनकी दृढ़ता भी बढ़ानती आवश्यक है। बचपन से ही उसे ऐथी शिक्षा दें कि वे आगे चलका देशभक्त बनें, ईश्वर के प्रति-अनेक श्रद्धा, सत्यनिष्ठा, देशाभिमानके पाठ तो हर रोज सिखाना चाहिये। इस तह वर्ताव करनेसे माता अपने उत्तरदायित्व का पालन कर सकती है।

आज तक की हुई अपनी मूल का अनुभव करके अगर प्रत्येक स्त्री अपना उतर-दायित्व समझे और कर्तव्य निष्ठ बन तो दूरकी उन्नति दानहीं।

ईश्वर भारतकी महिलाओं को अपने पवित्र कर्यवेकेपालन में शक्ति प्रदानकरे।

TAMIL.

நாட்டின் முன்னேற்றத்தில் நங்கையர் கடமை.

(ஸ்ரீமதி C. சரஸ்வதி அம்மாளால் எழுதப்பட்டது)

நமது நாட்டின் நன்மைக்காகவும் முன்னேற்ற விஷயமாகவும் பாடுபடுகின்றவர்களில், ஸ்திரீகளும், ஓர் பெரும் பாகத்தை ஏற்றுக்கொண்டவர்களாவர்கள். உண்மையாகவே நாம் உற்றுநோக்குவோமாயின், ஆடவர்களைப்பார்க்கிலும் பெண்டிரே அதிகம் உழைக்க வேண்டி இருக்கிறது என்பதனை அறிஞர் அனைவரும் ஒப்புக்கொள்ளாதிரார். எவ்விதமோ வெனில், அதனை ஈண்டு வற்புறுத்திக் கூறுகின்றேன். அஃதாவது புருடர்கள் நாட்டின் நன்மைகளைக் கோருவதைப் போன்றே ஸ்திரீகளும் தங்கள் ஸ்திரீதர்மத்திற்கேற்ப அவ்வேலையில் ஆடவர்களுடன் ஒத்துழைக்க வேண்டும். ஆண் பெண் இருபாலாரும் ஒன்றுபட்டு ஓர்வழி புகுந்தாலன்றி எங்ஙனம் இல்லறம் நடைபெறாது தடையுறுமோ அங்ஙனமே நாட்டின் நலமும் இருபாலாரும் சேர்ந்து உழைத்தாலன்றி நன்மை அடையாது கெடும். ஆனால் பொதுவாக மாதர் அனைவரையும் இந்நியதி கட்டுப்படுத்துவதை விட தாய்மார்களையே அதிகம் கட்டுப்பாடு செய்கின்றது. அஃது என்னையோ வெனில், அன்பே உருவமாய் அமைந்துள்ள அன்னையீர்! மேற் குறிப்பிட்ட வண்ணம் மக்களையீன்ற மாதாக்களுக்கு நான் அவர்கள் நாட்டின் நன்மைக்காக எப்படிக் கட்டுப்படுத்தப்பட்டிருக்கின்றார்கள் என்பதைக் குறித்து இவ்விடத்து கூறுவான் புகுந்தது மிகவும் பழமையேயாகும். அவர்கள் அவ்விஷயங்களைப் பலர் வாயிலாகவும், புத்தகவாயிலாகவும் நன்கு தெரிந்திருக்கக் கூடும். ஆயினும் மீண்டும் அதனை நினைவுறுத்துவது நன்று என்பதே எனது அபிப்பிராயம். நிற்க.

தற்காலம் நமது நாட்டிலும் ஓர் புது "ஞானசூரியன்" கிளம்பி எங்கணும் ஒளி வீசிப் பறப்பது நாம் அனைவரும் கண்கூடாகக் காண்பதேயன்றோ! அதன் முக்கிய காரணமும் நமது மக்கள் அடிமைத்தனத்தை விரும்பாததேயாம் என்பது நமக்கு நன்கு தெரியுமன்றே! ஓர் காலத்தில் நமது நாட்டினர் சுயேச்சையாய் இருந்தார்கள் என்றாலும் நெடுங்காலமாகவே அன்னாரிடை அடிமை உணர்ச்சி புகுந்திருக்கின்றது. அதனை நீக்கவே தற்காலத்தில் அநேக அறிஞர் இடைவிடாது உழைத்து வருகின்றனர் என்பதும் நன்கு அறிந்த விஷயமே. முன்காலத்தில் நம் நாட்டில் மாதர்கள் பிறநாடுகளைக்காட்டிலும் மேன்மை அடைந்திருந்தார் என்பதும், கல்வி-கேள்விகளில் மிக்க தேர்ச்சிபெற்றிருந்தார்கள் என்பதும் தைரிய-வீரியங்களிற் சிறந்து விளங்கினார்கள் என்பதும், பூரண சுயேச்சை உடையாராய் இருந்தார்கள் என்பதும், நாட்டின் நன்மைக்காகத்தங்கள் உயிரையும் பெரியதெனக் கருதாது உழைத்தார்கள் என்பதும் புத்தக மூலமாகவும் சரித்திர மூலமாகவும் நாம் அறிந்துக் கொள்ளக் கிடக்கின்றன. வேதகாலத்

தில் மாதர்கள் கல்வியில் சிறப்படைந்து ஆடவர்களுக்கு சமமாக இருந்தார்கள் என்பதற்கடையாளமாக வேத பாசுரங்களில் அநேகம் மாதர்களாலேயே இயற்றப்பட்டுள்ளன என்பது யாவரும் அறியத்தகுந்ததேயாகும். அன்றியும், புறநானூறு, அகநானூறு முதலிய சங்கநூல்களிலும் பெண்களால் இயற்றப்பட்டுள்ள பாடல்கள் பல காணப்படுகின்றன. ஆகவே இவ்வாறு மாதர்கள் சிறப்புற்றோங்கிய இந்நாட்டில் அன்னோரிடையே அநாகரிகமும் அறியாமையும் புகுந்து தாண்டவமாடத் தொடங்கி அவர்களைக் கீழான நிலைமைக்குள் புகுத்திவிட்டதன்றோ! ஆதலால் ஓர் காலத்தில் வீரத்தாய்மார்கள் சிறந்து விளங்கிய இத்தேசம் பீதித்தாய்மார்களைத் தாங்க முன்வந்தது மிகவும் வருந்தத் தக்கதேயாகும். என்னே நம்மவர் மதி!

தன் தாய்நாட்டிற்காகப் போர்புரிய நேரிட்டதில் ஓர் உத்தம வீரத்தாய் முதற்கண் கணவனைப் போரிடை இழந்துவிடவும் மறுபடியும் தனக்கு இருக்கும் ஏகபுத்திரனையும் இழக்க மனம் துணிந்து சமரிடை புகுத்திய திறமைதான் என்கொலோ! சமரின்கண் மாண்டொழிந்த புதல்வனைப்பற்றி, பிறர், 'அவன் படைக்கு முதுகிட்டான்' என்று கூறிய பழிமொழியையும் தாங்கலாற்றாது கையில் வாளேந்தி 'என் வயிற்றிடை பிறந்தும் பயந்து படைக்கு முதுகிட்டுப் பின்புறம் காயம் ஏற்று என்மகன் இறந்து பட்டிருப்பனேல் அப்பேடியைப் பெற்று வளர்க்கக் கொடுத்த என் தனங்களை வெட்டிவிடுகிறேன்' எனக் கடுமொழிகூறி, அமர்க்களம் புகுந்து அண்டிய அன்னையர் இருந்த நம் நாட்டிலே அன்னையரின் கடமைகளை ஆராயாது இருக்கும் மாதர்களும் இருப்பரேல் அது வியக்கத் தகுந்ததேயாகும்.

ஓர் நாட்டின் நன்மைக்காக வயது முதிர்ந்தவர்களைவிட வாலிபர்களே உற்சாகத்துடனும் விடாமுயற்சியுடனும் உழைத்து வருகின்றனர். அதன் உண்மைச் சிறு குழந்தைகள் இளம் பருவத்தின்கண்ணே ஓரிடத்தில் வாளாவிராது ஏதாயினும் குட்டிக் குறும்பு செய்து கொண்டே இருப்பதும், அதே குழந்தைகள் வயது முதிர முதிர முன்னிருந்த சுறுசுறுப்பு மாறி மந்தகுணத்தை அடைந்து விடுவதினின்றும் நன்கு புலப்படுகின்றதன்றோ! நாட்டின் நன்மைக்காகப் பாடுபட இளம் பக்குவிகள் எப்படி முந்துகின்றனரோ, அதனை நிகர்த்தே நம் தாய்மார்களும் தங்கள் மக்களுக்காக பாடுபட முந்தவேண்டும். நாட்டின் விஷயங்களில் தாய்மாரே அதிகம் பொறுப்பாளியாகின்றார்கள். எவ்விதமோவெனில் ஆடவர்களைப் பார்க்கிலும் மாதர்களிடத்திலேயே பெரும்பாலும் மக்கள் இளமைப் பருவத்தில் அதிகம் நெருங்கி நிற்பதற்கு இயற்கை ஓர் பெறும் துணையாக நிற்கின்றது. தந்தையைப் பிரிந்து நெடுநாள் துயரின்றி இருக்க உடன்படும் குழந்தைகள் தாயைவிட்டுச் சிறிதும் பிரிந்து நிற்கச் சக்தியற்றவர்களாய் இருக்கின்றார்களன்றோ! இதை முன்னிட்டே தந்தையைவிடத் தாயிடம் அதிகம் நெருங்குவதனால் மக்களுக்கு இயற்கையாகவும் செயற்கையாவும் தாய்மார்களின் பெரும்பான்மையான குணங்கள் அதிகமாகப் படிந்து விடுகின்றன. இதனால்தான் தந்தையைவிடத் தாய் தன் குழந்தைகளின் முன்னேற்றத்தில் அதிகக்கவலை எடுத்

துக்கொள்ள வேண்டுவது இன்றியமையாததாகின்றது. தாய்மார்களுக்கே தங்கள் பிள்ளைகளுக்கு அறிவுறுத்தத் தக்க நேரமும் அதிகம் இருக்கின்றது. தாய்மார்களிடத்திலேயே மக்களுக்கு அன்பு அதிகம் ஏற்படுவதால் தந்தையார் கற்பிப்பதைவிடத் தாய்மார் கற்பிப்பதையே பெரிதும் விரும்புவதுடன் அதனை மறவாது தங்கள் மனத்திலும் பதித்துக் கொள்ளுவர். இதன் மெய்க்காரணம் யாதோவெனில், அதுவே மக்கள்பால் நீவிர்காட்டும் தாயன்பாம். இதனை முன்னிட்டு எல்லாத் தாய்மார்களும் தங்கள் தாய்நாட்டிற்கு உழைக்க மெய்யாகவே விரும்புவார்களாயின் நாட்டின் முன்னேற்றத்திற்கு அடிப்படையாய் நிற்கும் தங்கள் மக்களுக்கு அவசியமான அறிவையும், கல்வியையும், ஊக்கத்தையும், உணர்ச்சியையும் மேன்மேலும் விருத்திபண்ணும் வேலையில் அதிகமாகப் பாடுபட வேண்டும். அன்றியும் முதல் முதலாகத் தாய்மார்களின் முக்கிய கடமை 'தம்மக்களை சகல நன்மைகளையும் அடைய வேண்டியதற்கான கல்வி புகட்டுவதே' என்பதை நன்றாக நினைவின்கண் பதித்திடவேண்டும். நாடு என்றால் என்ன? அதற்கும் நமக்கும் உள்ள சம்பந்தம் யாது? நாட்டிற்காக நாம் செய்ய வேண்டிய வேலைகள் எவை? அதன் பிற்காலத்திய நன்மை என்ன? சமுதாயம் என்றால் என்ன? அதற்கும் நமக்கும் உள்ள சம்பந்தம் யாது? சமுதாயத்திற்கு வேண்டி நாம் செய்ய வேண்டிய கடமை யாது? உலகின்கண் நாம் பிறந்ததின் முக்கிய நோக்கமும் கடமையும் யாது? அதனால் ஏற்படும் நன்மைகள் எவை? என்பதைப் போன்ற விஷயங்களைப்பற்றி எல்லாத் தாய்மார்களும் தங்கள் மக்களுக்கு நன்றாகவும், தெளிவாகவும் அன்னோர் மனதில் பதியும்படியாகவும் கற்பித்துவிடுவார்களேயானால் அது நம்மக்களுக்குப் பெருநன்மை பயக்குமன்றே! இத்தகைய விஷயங்களைக் கற்பிப்பதற்கு "இளமையில் கல்" என்பதற்கிணங்க அப்பருவமே மிகவும் ஏற்றதாகும். சிறுபருவத்தில் கற்பிக்கப்படும் பழக்க வழக்கங்கள் முதலியன "தொட்டிற் பழக்கம் சுடுகாடு மட்டும்" என்பதற்கிணங்க ஆயுள் பரியந்தம் அன்னோரை விடாது பின் பற்றும் என்பதில் ஐயப்பாடும் உளதோ? அன்றியும் இளமைப் பருவத்திலேயே தாங்கள் கற்பவைகளை நன்குணர்வதும் அதனை ஆராய்ச்சி செய்யப் புகுவதும் இயற்கையாக அமைந்த குணமாம் என்பதை நாம் ஓர் குழந்தையை நோக்கி "நீ இந்த தீபத்தை தொடாதே. அது சுட்டுவிடும்" என்று கூறுவோமாயின் நாம் செய்யாதே எனச் சொல்லிய அதனை ஆராயப் புகுந்து நாம் இல்லாத வேளைகளில் தீபத்தை தொட்டு அது தன்னை சுட்டாலும் வெளிக்கூறாது இருப்பதுடன் பிறகு அதன் அருகில் போக பயப்படுவதில் நின்றும் அறியலாம். நாம் சொல்லுவதை அவர்கள் உடனே பரீக்ஷித்துப் பார்க்க ஆர்வம் கொள்ளும் பருவம் இளமை என்பதில் இன்னும் சந்தேகமுள்ளதோ? இத்தகைய பருவத்திலேயே அஃதாவது இளமைக்காலத்திலே தாய்மார்கள் தம் மக்களுக்கு உயரிய கற்பனைகளைக் கற்பித்துவிடுவரேல் அந்நியதிகள் அம்மக்களுக்கும் அவர்கள் மூலம் சமுதாயத்திற்கும் அதன் வாயிலாக நாட்டிற்கும் நன்மை பயக்குமன்றோ? இவ்வாறு சிறப்புற்றோங்கும் பெண்களைக் குறித்தே திருவள்ளுவரும்

"ஈன்ற பொழுதினும் பெரிதுவக்கும் தன்மகனைச்
சான்றோன் எனக்கேட்ட தாய்"

என்று தெளிவாகக் கூறினர். அன்புடைய தாய்மார்களே! நீங்கள் மக்கள் ஈன்ற காலத்தில் அநுபவித்த இன்பத்தைவிட பன்மடங்கதிகமான ஆனந்தத்தை அடைய விரும்புவீர்களாயின் நுமது அருமையான மக்களை—உங்கள் சந்ததிகளை—சான்றோராக்கவும் வேண்டியவழிகளில் சிறிதும் சோர்வு தளர்ச்சி முதலியவற்றிற்குச் சிறிதும் இடங்கொடாது மும்முரமாய் வேலை செய்யப்பின்னடையாதீர்கள். அப்படிச் செய்வதால் நும்மக்களால் சமுதாயத்திற்கும் நாட்டிற்கும் பல உதவிகள் இயற்றி அதன் காரணமாக நீங்களும் பேரானந்தக் கடலிடை மூழ்குவீரன்றோ!

மக்கள் முன்னேற்றத்தில் தாய்மாரே உழைப்பது பயன் கொடுக்கக் கூடிய தென்பதை மகாராஷ்டிர அரசனாகிய சிவாஜியின் கதையினின்றும் உணரலாகும். சாதாரண நிலையிலிருந்த சிவாஜியின் இளமைப்பருவத்தில் அவர் அருமைத் தாயார் இந்துமதத்தின் மேன்மையைப்பற்றியும் தாய் நாட்டில் பிறந்த வீரர்களைப்பற்றியும் இடைவிடாது, போதித்து வந்தபடியினால் அவர் வளர வளர தாய் கூறிய வசனங்களால் தைரியமும் வீரியமும் தாய் நாட்டில் பற்றும் மதநம்பிக்கையும் ஏற்பட்டுப் பிறகு மகம்மதிய சக்கிரவர்த்தியையும் ஜயித்து ஓர் பெரும் தேசத்தையும் நிருமித்து இன்றளவும் அழியாத பெரும் புகழையும் நாட்டிச் சென்றார். இவருடைய தாயார் தன் ஸ்திரீ தர்மத்திற்கேற்ப நடந்து தன் புதல்வனை அதி உன்னத நிலைக்குக்கொண்டு வந்து அதனால் ஆனந்தம் அடைந்தனளன்றோ?

இத்தாயாரைப் போலவே நீங்களும் உண்மையாகப் பாடுபட முன்வரவேண்டும். இடைவிடாது கேள்விகள் கேட்பதும் அடிக்கடி கதை கூறும்படி நிர்பந்திப்பதும் மக்களின் இளமைப் பருவகுணமாகும். இத்தருணத்தை இழந்துவிடாமல் நீங்களும் மனோற்சாகத்துடன் சலிப்படையாது அவர்கள் கேள்விக்குத் தகுந்த விடைகளையும், நற்பயனளிக்கும் கதைகளையும் எடுத்துரைத்து அன்னோர் மனதைத் திடப்படுத்தல் வேண்டும். இத்தருணம் அவர்களுக்கு ஏற்படும் மனநிலை பின்பொருகாலத்திலும் மாறாது குழந்தைகளுக்கு பேய் பிசாசு முதலிய பயங்கரமான கதைகள் நெஞ்சு திடுக்கிடும்படி கூறுவோமானால் அவர்கள் வளர்ந்த பின்னும் அதில் நம்பிக்கை வைத்து பயப்படும் குணமுடையவராய் மாறுகின்றனர்.

மேற் கூறிய வண்ணம் நடந்துகொள்ளவேண்டுமானால் தாய்மார்களும் நன்கு கற்றவர்களாய், சுதந்திரவதிகளாய், நாட்டின் நன்மை தீமைகளைச் சரிவர உணர்ந்தவர்களாய், கடமைகளை அறிந்தவர்களாய் இருப்பது மிகவும் அவசியம். இத்தகைய உயரிய கல்வியை மாதர்களிடையே உண்டாக்கும் பொறுப்பு முற்றும் ஆடவர்களையே சேர்ந்திருக்கின்றது. இதனைப்பற்றி அடுத்த முறை வெளியிடுவோம். நமது மாதர்களும் கூடிய சீக்கிரத்தில் இந்நிலைக்கு முந்துவர் என்றெதிர்பார்க்கப்படுகிறது.

சமாச்சாரக் குறிப்புகள்.

நமது சோதரி ஸ்ரீமதி மிஸ்ஸஸ் கஸின்ஸ் சென்ற ஒன்றரை வருஷமாக ஆக்டிங் பொதுக்காரியதரிசியாகவும் "ஸ்திரீ தர்ம" பத்திராசிரியராகவும் உழைத்தனர். நியூயார்க் காலேஜ்கள் ஒன்றில் ஆங்கிலக் காவியபாடம் கற்பிக்க டாக்டர் கஸின்ஸ் நியமிக்கப் பெற்றிருக்கிறபடியால், அங்கு மிஸ்ஸஸ் கஸின்ஸ் போய்ச் சேரவேண்டியிருக்கிறது. அவர் தம் பர்த்தாவைவிட்டு ஒரு வருஷமாகப் பிரிந்திருந்தார். 1929-ம் ௵ அக்டோபர் மாதத்தில் உலகப்பிரயாணம் செய்து திரும்பி வந்தது முதல் இந்தியாவில் இருக்கவே எண்ணினர். அவர் தேசீயக்கிளர்ச்சிகள் எல்லாவற்றிலும் முழு மனதோடும் நிர்ப்பயமாய்ப் புகுந்ததோடு எந்த நியாயமான கக்ஷியையும் எடுத்துப்பேசி, மனுஷர்களிடத்தில் தாராதரம் அறிந்து, இந்தியா மீது நேசத்தோடு உலகிலுள்ள தேசங்களிலெல்லாம் இந்தியாவுக்கு நன்மதிப்பும் மரியாதையும் உண்டாகும்படி பிரவர்த்திக்கிறபடியால் ஜாதி-மத-வர்ண பேதமின்றி ஸ்திரீ புருஷர்கள் யவராலும் அவர் விசேஷமாய் நன்குமதிக்கப் பெறுகின்றனர். அவர் போகுமிடங்களிலெல்லாம், இந்தியாவின் நாகரிகச் சிறப்பையும், மதம் தத்துவஞானங்களையும் எடுத்துரைக்கின்றனர். எமது ஸர்வ தேசீயப் பிரதிநிதியாக அவர் எல்லா தேசங்களுக்குள்ளும் அன்பையும் அனுதாபத்தையும் பரவச்செய்து வருகின்றனர். லாகூரில் நடந்த அகில ஆசிய மாதர் மகாநாடு சீர்பெற நிறைவேறும்படி சங்கம் கூட்டுவித்தது, மிஸ்ஸஸ் கஸின்ஸினாலேயே விசேஷமாய் நடந்தேறியதென்னலாம். மாதர் முன்னேற்றத்தின் விஷயமாய் அவருக்குள்ள உற்சாகம் அளவிறந்தது. ஜப்பான், சீனா, ஜாவா, இலங்கை, பர்மா, பாரஸீகம், ஆப்கானிஸ்தானம் எல்லாவிடங்களிலிருந்தும் பிரதிநிதிகளும் பார்க்க வந்த மேல் நாட்டு மாதர்கள் அநேகரும் கூடசேர்ந்தது. அச்சமயம் மிஸ்ஸஸ் கஸின்ஸ் நம்மவர்களிடம் எவ்வளவு நெருங்கின உறவோடு பழகுவாரோ அவ்வளவு அந்யோந்யமாய் அவர்களுடன் பழகக் கண்டோம். லேடி இர்வின், இல்லற சாஸ்திரப் பயிற்சிக்காக மாதர்களின் பிரதான கலாசாலை ஏற்படுத்த மூலதனத்திற்காக வேண்டுகோள் அனுப்பியிருக்கிறார். அது விஷயமாகவும் மிஸ்ஸஸ் கஸின்ஸ் செய்த முயற்சி மெச்சத்தகுந்ததே. அவர் கலைகளிலும் ஸங்கீதத்திலும் பிரியமுடையவர். அவரே ஸங்கீத வித்தையிற் பயின்று தேர்ந்தவர். இந்திய ஸங்கீதத்தைப் பிரசாரப்படுத்தி, நமது பாடசாலை காலேஜ் பாடங்களில் ஒன்றாக அதைக் கற்பிக்கும்படி தூண்டுகிறவர். அவர் பேசுவதிலும் எழுதுவதிலும் சாதுரிய முடையவர். அவரை யறிந்தவர்களுக்கெல்லாம் அவர் ஓர் நன்மாதிரியாகவே இருக்கின்றனர். அவர் நல்ல விசிராந்திபெற்றுச் சீக்கிரம் மறுபடியும் நம்மிடை திரும்பிவருவாரென்றெதிர்பார்க்கிறோம். போய் வருக வென்று செலவு கொடுப்போமாக.

TELUGU

భారతీయ భావి రాజ్యాంగమున స్త్రీలస్థానము

రాఁబోవు నూతన రాజ్యాంగమున భారత రమణులు చేయవలసిన సహాయమును గమనించి, అందు స్త్రీలస్థానమును నిర్ణయించుటకై, భారతీయ మహిళా సంఘమువారు మార్చినెల 4 వ తేది నాఁడు మద్రాసులో సమావేశమై చేసిన తీర్మానములు :—

ఇండియా అభివృద్ధినొందవలయునేని అడుగడుగునను భారతీయ స్త్రీల సహాయము అత్యావశ్యకముగావున, దేశసేవకై వారికి వలసిన వసతులను కల్పించి, వానిని నూతన రాజ్యాంగ చట్టమున చేర్పవలయును. కావున స్త్రీల విషయమును ప్రస్తుతము తడవక భావిశాసన సభకు వదలవలయునను సలహా సమంజసముకాదు.

కడచిన పది సంవత్సరములలో స్త్రీలు రాజకీయ సాంఘికాది విషయములందు తమ నేర్పును అనేక విధములఁజూపిరి. ప్రస్తుత రాజ్యాంగ చర్చలయందు తమ చేతనైన సహాయ మొనర్చుటకును, భావిరాజ్యాంగమున భారతీయ స్త్రీల స్థానమును నిర్ణయించుటకును, వారు పూనియున్నారు. కావున, రాజ్యాంగచర్చ చేయఁబోవు ప్రతి సమావేశమునను ఇప్పటికన్న ఎక్కువ స్త్రీ మెంబర్లను చేర్పవలయును.

నెహ్రూ, రౌండుటేబిలు, మున్నగు సమావేశములలో, వోటు (Vote) నిచ్చు స్త్రీల సంఖ్యను హెచ్చింపవలయునని తీర్మానించిరి. చట్టము ప్రకారము పురుషులకును స్త్రీలకును సమానస్వాతంత్ర్యము కలదు: కాని, వోటునిచ్చు హక్కు స్వామ్యముపై నాధారపడియున్నందునను, హిందూ చట్టము ప్రకారము

స్వామ్యము స్త్రీని చెందదుకావునను, ఈ స్వాతంత్ర్యము స్త్రీలకు ఉండియును లేనిదే అయినది.

సైమను కమిషన్ నివేదికలో (1) 25 సంవత్సరముల వయస్సుగలిగి, వోటునిచ్చునధికారముగల పురుషునికి భార్యయైన ప్రతి స్త్రీకిని, (2) ఆవయస్సు గలిగి అట్టి పురుషునికి భార్యగానుండిన ప్రతి వితంతువునకును వోటు హక్కు నియ్య వలసినదని తీర్మానించిరి.

ఇందు వయోనియమమునకు ఆక్షేపణలు: (1) పురుషులకుగల నియమమే స్త్రీలకును వర్తించుట న్యాయము. (2) ఇండియాలో పురుషులకన్న స్త్రీలు ఏడు కోట్లు అధికముగా నున్నారుగావున ఈ వయోనియమమువలన లభించు స్వాతంత్ర్యము చాలదు.

భార్యాత్వనియమమునకు ఆక్షేపణలు: (1) ఇండియాలో భార్యలకు స్వాతంత్ర్యము లేదు. (2) భార్యాత్వమును ఒక నియమముగా విధించుటకు తగిన కారణము లేదు (3) ఈ నియమమువలన అనేక భార్యలుగల పురుషునికి బలమెక్కువ యగును గనుక బహు భార్యాత్వము ప్రబలును. అందువలన స్త్రీల స్థితి మఱియు నీచమగును. (4) ఆస్తిగల పురుషుల భార్యలకు వోటు హక్కునిచ్చుటచే, ఆపురుషుల బలమువృద్ధియై సామాన్యపు పనివాండ్రకు హానికలుగును.

(5) ధనవంతులు తమ భార్యలకు విద్యనేర్పించి, వారికి కొంత ఆస్తియు ను ఇచ్చుగలరు గనుక ఈ నియమము అనావశ్యకము.

(6) మానవ జన్మముతో పుట్టు ఈ స్వాతంత్ర్యము నకును, కేవలము అదృష్టముపై నాధారపడు వివాహమునకును సంబంధము కల్పించుట ప్రజాప్రభుత్వమునకు విరోధముచేయుట యగును.

(7) స్వామ్యమేకాక (సేన, రాజ్యాంగము మొదలగువానియందు) ఉద్యోగమువలనను పురుషులకు వోటుహక్కు లభించుచున్నది. అట్లే స్త్రీలకు దేశసేవవలన అట్టి హక్కు లభింపవలయును.

సలహాలు:—

(1) రాజ్యాంగ చట్టములో పురుషులకుఁగల స్వాతంత్ర్యము స్త్రీలకును ఇచ్చునట్లు ఒక క్లాజు చేర్పవలయును.

(2) మైనారిటీ దాటిన ప్రతిస్త్రీకిని, పురుషునికిని వోటునిచ్చు స్వాతంత్ర్యము ఉండవలయును.

(3) శాసన సభలోని సీట్ల సంఖ్యను తగు మాత్రము హెచ్చింపవలయును.

(4) పురుషులకుఁగల నియమములే స్త్రీలకును వర్తింప వలయును.

(5) రెండు సంవత్సరములైనను శాసన సభలందు స్త్రీలకు నూటికి ఇరువది సీట్లకు తక్కువ లేకుండ రిజర్వుచేయవలయును. ఈ సీట్లకు వేర్వేరు స్త్రీ సంఘములు మెంబర్లను పంపవలయును.

మైనారిటీ దాటిన ప్రతి స్త్రీకిని ఈ స్వాతంత్ర్యమును ప్రస్తుతము ఇచ్చుట సాధ్యముకానియెడల, అయిదు సంవత్సరములవరకు చదువను వ్రాయను తెలిసిన ప్రతి స్త్రీకిని, ఇరువదియొక్క సంవత్సరముల వయస్సువచ్చిన ప్రతివితంతువునకును స్వామ్య నియమములు లేక ఈ అధికారము ఇయ్యవలెను. చదువను వ్రాయను తెలిసిననే గాని వోటునియ్యకూడదని కాదు. ప్రస్తుతస్థితిలో మఱియే మార్గమును కనఁబడుట లేదు. మఱియును, ఈ నియమమువలన స్త్రీలందఱికి చదువు నేర్పుట ఆవశ్యకమగును. చదువురాని స్త్రీలు అసంతుష్టులుకారు: ఏలన, ఇంతవరకు స్త్రీలలో ఏలాటిభేదములును లేవు. ప్రతి వితంతువునకును ఈ స్వాతంత్ర్యము నిచ్చుట, సంఘములో నీచులుగా చూడఁబడుచున్నవారిని ఉద్ధరించుట యగును.

ఇండియా రాజ్యాంగ విషయ చర్చలో పురుషులకును స్త్రీలకును సమాన సంబంధము కలదు. మఱియు ఇట్టి ముఖ్య విషయములందు స్త్రీల సహాయము అత్యావశ్యకమని ఎల్లరును ఒప్పుకొన్న విషయమే. కావున, రాబోవు రౌండుటేబిలు సమావేశములో పండ్రెండు స్త్రీ మెంబర్లకు తక్కువ లేకుండా ఉండునట్లు చూచుట ప్రతిరాజకీయ సంఘముయొక్క విధి.